COMPARISON BETWEEN TRADITIONAL JAVA Nese ROOM ARRANGEMENT AND PRODUCTIVE HOUSES ROOM ARRANGEMENTS IN KAUMAN, PEKALONGAN – CENTRAL JAVA

Etty R Kridarso¹, Rumiati R Tobing², Uras Siahaan³
¹,² Universitas Katholik Parahyangan – Bandung
³Universitas Kristen Indonesia - Jakarta
ettyrkrid@gmail.com

Abstract

House is a basic need for every human being besides food and clothing. A house itself is physically formed by a cluster of rooms, arranged according to the activities zones in it (such as public zone, semi-public zone, private zone and service zone). Social, economic and cultural conditions bring about changes in residential houses from time to time. Indonesia, a country of 33 provinces and lots of cultural heritages, has many different traditional houses. Each traditional house has its own unique characteristics.

Pekalongan is a city located on the North Coast of Java Island, Central Java province. It is 108 years old and is known as Batik Town. Kauman is one area in Pekalongan that is officially designated as Batik Tourism village, since the locals of Kauman have been Batik artisans for many generations. The residential area in Kauman (which has dual functions: for residential purpose and business purpose) is observed and evaluated. From the evaluation the comparison of room arrangements between the original Javanese traditional house and the productive houses of Kauman is visible. The focus of this study is on houses that have the dual functions, both as a place of residence and as a place of business (usually termed “productive house”). The comparison of room arrangements is observed through direct observation and visual recording of Kauman, Pekalongan. This is a qualitative study. Data from observation is primary data, which is later evaluated based on Pekalongan Javanese traditional house philosophy. The result of the evaluation is in the form of description. Further research may use this study as a reference.

Keywords: comparison, Pekalongan & Javanese traditional house, Kauman-Pekalongan

1. INTRODUCTION

House, food and clothing are three most basic human needs. A cluster of rooms with different functions and characteristics forms up a house. The following rooms are normally found in a house:

- Porch: functioning as a public room used by both householders and guests
- Living room: has the same functions as porch
- Family room and dining room: semi-private rooms used only by householders
- Bedroom: private room
- Other rooms, such as kitchen and parking area.

The following sketch illustrates a typical house layout and the names of each room:

Source: http://www.modeliv.com – downloaded on 19102014

2. HOUSE

House is a product that progresses from time to time due to the changes in its occupants’ social, economic and cultural conditions. Turner, FC John (quoted in Silas, Johan 2000) argues that a house is never a complete product since it perpetually changes following the changes taking place in its occupants. According to Doxiadis theory (quoted in Kuswartojo, Tjuk; 2005), a house that functions as a residence is categorized as a shell. Related to build environment, doxiadis theory argues that there are other important elements such as: nature, human (population), community and network. Besides functioning as a place of residence, a house also functions as a place for self-development and for economic investment. These functions, along with the changes in social, economic and cultural conditions, cause adjustments in its room arrangement. There are two ways to adjust room arrangement according to Turner, FC John (Silas, Johan 2000): (1) housing adjustment, in which additional rooms are added to the house or (2) housing adaptation, in which occupants/householders adjust to the condition of the house. These two forms of adjustments take place in the productive houses of Kauman, Pekalongan.
2.1. Houses in Pekalongan

Pekalongan is located in Central Java Province, between Cirebon and Semarang. It is 134km from Cirebon and 103km from Semarang. Pekalongan is officially 836 km\(^2\) in size and has 19 districts and 283 urban communities (kelurahan in Indonesian). Pekalongan as a city is divided into four administrative areas: North Pekalongan, East Pekalongan, West Pekalongan and South Pekalongan. Below are some geographical pictures of Pekalongan:

![Picture 2](source=false). Pekalongan in Central Java

![Picture 3](source=false). Pekalongan City

Source: google maps – downloaded on 051213
Source: google maps – downloaded on 081213

Pekalongan is one of the coastal cities on Central Java’s north coast. In 2014, Pekalongan was 392 years old (founded in August 25 1622). Pekalongan has the title Batik Town because batik making and trading activities have existed since the 18\(^{th}\) century. The following is a picture of Kauman area:

![Picture 4](source=false). Kauman Village Gate, Pekalongan

Source: Personal Documentation

![Picture 5,6,7](source=false). Kauman – Pekalongan

Source: Personal Documentation

Picture 4 shows the gate to Kauman. The gate has a board with “Kampung Batik Kauman” written on it as a sign. Pekalongan Mayor officially designated Kauman to be a Batik Tourism Area. Picture 5 shows the two possible ways to reach Kauman (arrows). Kauman has one main street named alleyway one, which is four to five meters wide. Thirteen other streets (called alleyways) around alleyway one make up the total fourteen alleyways in Kauman. As seen in picture 5, even-numbered alleyways are located on the right side of alleyway one and odd-numbered alleyways are located on the left side of alleyway one. Alleyways two to fourteen are about two to three and a half meters wide. Picture six shows the batik painting painted on the walls along alleyway one.

![Picture 8,9,10,11](source=false). House Facades in Kauman – Pekalongan

Source: Personal Documentation

Pictures 8, 9, 10 and 11 show facades of some houses in Kauman. Picture 8 and picture 10 shows the front door of a house with three symmetrical parts, each having two outer...
door leaves and two inner door leaves. Picture 11 shows a relatively new building with symmetric shape despite having windows on its sides. Since most residents in Kauman are Muslims, the Islamic philosophy is visible in how houses are built. For instance, balance in façade relates to a balanced relationship between the world and the Creator. Inner and outer door leaves signifies that life giving and receiving have to be balanced in life. Like in picture 9, some houses have five-stepped stairs in front of the main door, signifying the five pillars of Islam (Belief, Worship, Fasting, Almsgiving, and Pilgrimage). The following illustrates traditional Pekalongan house layout:

2.2. Javanese Traditional House

Various studies and research on Javanese traditional houses claim that Javanese traditional houses can be categorized vertically and horizontally. Vertically, there are three parts of a Javanese traditional house: lower part, middle part and upper part. Those three parts have seven Javanese names: foundation, bebatur, saka guru, sunduk kili, tumpang sari, ander dan mala. Horizontally, zones of rooms in a Javanese traditional house have three parts as well: front, middle and back. The front of the house is called pendopo (1) and pringgitan (2), both functioning as a place to receive guests. The middle part is called Omah Njero (3), functioning as a living room that has middle senthong, right senthong and left senthong. Middle senthong is a sacred place, right senthong is for the owner of the house and left senthong is for valuables. The middle part of the house is surrounded by left gandhok and right gandhok, where bedrooms for both men and women of the family are. The back of the house is called gadri, pawon and pekiwan, functioning as service area. Below are pictures showing traditional Javanese house zoning:

House Of The Nobility:

[1]. Pendopo
[2]. Pringgitan
[3]. Omah Njero
[4]. Senthong kiwa
[5]. Senthong Tengah
[6]. Senthong Tengen
[7]. Gandhok

Source: http// www.hdesignideas.com- downloaded on 19102014

Pekalongan Traditional House:

[1]. Porch
[2]. Pringgitan
[3]. Omah Njero
[4]. Senthong Kiwa
[5]. Senthong Tengen
[6]. Gandhok

Picture 13. Pekalongan Traditional House Zoning
Source: Personal Documentation

2.3. Javanese Traditional House Compared to Pekalongan Traditional House

Picture 12 shows that Javanese traditional house has a pendopo as a place to receive guests, whereas Pekalongan traditional house only has a front porch. The reason is because Javanese traditional house is a place of residence for nobilities, while Pekalongan traditional house is not. The nobility house (Javanese traditional house) has an area called pringgitan as a porch used exclusively for the family of the nobility. The next part – the omah njero – in the nobility house has three rooms (kiwa, tengah and tengen), whereas Pekalongan house only has two rooms (kiwa and tengen). This part of the house is where valuables and sacred objects are kept, as well as where the master bedroom (for the head of the household) is. The gandhok surrounding the middle part is where the children bedrooms are. The back of the house is where kitchen, bathrooms and other service-related rooms are found. The hierarchy of father and son is visible through the zoning division (omah njero and gandhok). Service-related rooms (such as kitchen and bathrooms) are also located at the back of the house (the least in the hierarchy). Overall, the zoning divisions of both Javanese traditional house (nobility) and Pekalongan traditional house (commoner) are similar. They both have three zones (front, middle and back) with a main difference in the existence of pendopo in the Javanese traditional house.

2.4. Productive House in Kauman - Pekalongan

Kauman, located in East Pekalongan is an area officially designated as a Batik Tourism Village. Its visitors (both local and foreign) can buy various batik products sold in locals’ houses. The products sold in Kauman are not produced only in Kauman, but also other places. Residents of Kauman use their houses to sell batik. This activity has been going on for generations. A house that functions both as a place of residence and as a place to produce and distribute batik is called a productive house. The following are five zoning models of productive houses in Kauman, Pekalongan:
3. COMPARISON

 Indonesian Language Official Dictionary defines the word “comparison” as comparing the difference between one object and another. Comparing two different objects, comparing two unrelated objects or comparing an object before and after a certain treatment are some ways of conducting comparative research. The English word “comparative” is closely related to comparison as well. Based on the above definitions, this study defines the word “comparison” as: comparison in form (function) of room arrangements/zoning in their relation to Pekalongan traditional house and productive house.

Pekalongan Traditional House As Opposed to Kauman Productive House:
Table 1. Comparison Between Traditional and Prod Home in Kauman, Pekalongan – Central Java

<table>
<thead>
<tr>
<th>Pekalongan Traditional House</th>
<th>Kauman Productive House</th>
<th>Zones/Rooms That Do Not Change</th>
<th>Zones/Rooms That Change</th>
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</table>

*Table 1. Comparison Between Traditional and Prod Home in Kauman, Pekalongan – Central Java*

*Source: Personal Documentation*
Batik Faza: Family room has dual functions, bedrooms have changed into storage and parking area, production room is added at the back of the house.

Batik Falma: Living room has dual functions, family room has dual functions.

Batik Mufti: Living and family rooms have dual functions, bedrooms are functionally adjusted for production purposes.

Batik Rizka: Family room has dual functions, room arrangements are adjusted to production and distribution needs.

Batik Bella: Family room has dual functions, room arrangements are adjusted to production and distribution needs.

4. CONCLUSION

After observing the Pekalongan traditional house and Kauman productive house, there are several changes in room arrangements/zones. Some rooms have additional functions; others are incorporated functionally with other rooms, especially family room. Family room has also become storage (Batik Faza, Batik Falma, Batik Rizka, Batik Bella) and shop (Batik Mufti). Living room has also changed its function into shop in Batik Mufti and Batik Falma). Changes, additions and incorporations of functions are the transformation processes taking place in these houses due to the increasing production and distribution activities. Family room and living room are multifunctional rooms that can readily be adjusted according to the owner’s needs. Householders of productive houses in Kauman adapt well to the zoning changes.

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BIOGRAPHIES

Rumiati R Tobing, Post Graduate , Lecture at Parahyangan Catholic University - Bandung

Uras Siahaan, Profesor at Christian University of Indonesia - Jakarta

Etty R Kridarso, is doing her Doctoral Program Doktoral/S3 at Parahyangan Catholic University - Bandung